Bible Truth Bursting Its Shell

That it May Express Its Larger Meaning

By LOIS WAISBROOKER



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What do I mean? I mean just what I say, I mean that the truths found in the Bible and interpreted from the standpoint of human ignorance, are, in their larger meaning, so permeating the mental atmosphere that the shell of creeds can no longer hold them.

I mean that an idea which holds, in a great measure controls millions of people from age to age is rooted in truth, no matter how crude the conception of its meaning.

I mean, when divested of that which does not belong to it, the naked truth will stand forth in all its pristine glory.

I mean that of central truths in which the interests of humanity are involved, in which the future destiny of the race is shadowed forth, notwithstanding its incongruities which are many, no book contains

more of said truths than does the book called Bible, truths given in symbols because the people were not able to understand, nor the writers to express what they felt, had not the power to give the larger meaning.

What is that larger meaning of which you speak, asks the honest Christian whose growing intelligence makes him dissatisfied with the present teaching—one who is holding on with both hands lest he should lose his grip and land in that dreadful thing known as infidelity.

Before giving my reasons for the position I take I must lay down a logical platform, one in harmony with the universal truths of Nature. How can I show such harmony? Perhaps I can show the how by quoting from a favorite Methodist hymn.

Listen to the poor souls as they try to harmonize their feelings with what they have been taught instead of from the standpoint of Nature's truth:

> "Prone to wander, Lord, I feel it;
> Prone to leave the God I love."

It is false. We are not prone to leave that which we love. Only think of one's running away and being whipped back to that which is loved! The idea is ridiculous; it is entirely out of harmony with Nature.

As we read the teachings of our common Mother, her efforts and her protests are her prophecies. She

does not try to do that which cannot be done, nor protest against the inevitable.

How do I show that?

From the fact that something cannot be affected by nothing. That which is cannot be disturbed, attracted, repelled or in any manner affected by that which does not exist in the physical or in the unmanifest, the spiritual, waiting for the conditions which will permit of its demonstrating in the material, or rather through the material.

Nature, through the hearts of her children, does protest, and continually, against death as it exists to-day, and she also tries to reconnect the fast breaking links which unite us to the body. This is evidenced in occasional restored sight to the old; also the hearing, the color of the hair, and there have been cases of new teeth.

Is Nature playing with her own forces that she may mock us with false hopes, or are such results pointers to future possibilities? Yes, in the future, for we are not yet prepared for the realization of such promises. Mother Nature does not put pearls in swines' snouts, nor diamonds in mules' ears.

We must rise out of our swinish rooting in the earth, give up our mulish stubbornness and be willing to follow where truth leads, must study, and try to understand instead of attempting to control the mightiest force in the universe—to-wit: the creative power

called sex, and which if not God, is the veil behind which the Infinite Life hides and through which it manifests.

This idea may, doubtless will, shock some of our readers; not because it is not true, but because they have not thought upon it, for surely, none but the most ignorant will cling to the idea of a personal God; and only those who repudiate the idea of God in any form or manifestation, will dispute that the creative power is God; and where can such power be found other than that which acts through sex.

Regeneration—generating over—is one of the truths found in the Bible. It is not original there, for Eastern sages have sought the Elixir of Life for ages, further proof that it exists or there could not be such persistent effort. Why have they failed? Because of trying to rule instead of studying to understand sex. They did not realize that to regenerate is to generate over, and as both male and female were needed in the first generation so are they in the second—that as the first generation is a physical fact so must regeneration be a physical fact; that as sex desire entered into, caused the act which produced the first, so must it be in the renewing phase, and as much more intense as the finer forces are more intense than are the crude, the undeveloped.

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counted vile; woman a tempter. They were too wise in their own conceit to understand that passion is Nature's call to growth, and woman the promoter of such growth. We cannot keep the male and female factors separate and produce a child, and the same two factors must unite in the regeneration of ourselves. What God, or Nature, has united cannot be put asunder.

The central truths of the Bible cluster around sex and sex alone holds the fullness of their meaning. We find therein a recognition of the full freedom of woman as to her right to herself. The abrogation of legal marriage is clearly shown; also a resurrection and the final triumph over death, and these have as much to do with sex as does generation. Indeed the destiny of the race is wrapped up in sex, as much as is its origin.

If the truth shall make you free then shall ye be free indeed is Bible language. Are we free, can we be free as long as our sex life is under the control of church and state? Certainly not, and intelligence is beginning to see that only in freedom can we live the truth. He who looketh into the perfect law of liberty and continueth therein is commended, and the questioner as to whose she should be who married seven brothers one after another, is told:

"Ye do err, not knowing the scriptures; in that world they neither marry nor are given in marriage.

but are as the angels in heaven." In other words, they are free to love as they are attracted. There is freedom in that world and there is love there, and Jesus teaches his disciples to pray for the same condition here: "Thy kingdom come, thy will be done on earth as it is in heaven." What can be plainer?

Let not those who look upon sex desire as simply of the flesh imagine for a moment that the Eternal Two do not create there as well as here, not material bodies, but as Swedenborg has it, goods and truths; as we would express it, intellectual and spiritual life. A portion of the happiness of those in that life will come from the loving blending which will create whatever is desired. We do not mean mechanical building, but living, glowing, radiating vibrations that thrill the soul.

"No marrying nor giving in marriage": no ownership of persons; none to say that people who do not desire each other must remain together. They are free—free to carry out the ideals reflected upon them by the eternal verities.

Christians are often blamed as hypocrites because they do not live up to their profession. They cannot under our present social and economic system, and if there is one thing more than another which will make people hypocritical it is being pledged to that which they cannot live and from which they cannot recede

without disgrace, and perhaps the loss of their bread and butter.

But how shall we reach the regeneration of which you speak? How can death be overcome? Are the questions asked.

The statement is that death is the last enemy to be overcome—*the last.* It can be readily seen that there is much, very much to be done before this last enemy is put under our feet. Now death controls the gate between the two states of existence; then we shall control it. Then it will open and close as we will. We shall have the power to lay down the body and take it again.

Where do I get that idea?

From Nature's prophecies, and the Bible declares that he that overcometh shall inherit all things.

Well, does that make it so?

No, the saying so does not make it so, but an understanding of, and obedience to Nature's law secures the result. Have you never noticed that the more perfectly we obey the law involved, the more completely we command results?

Perfect freedom and perfect obedience seem contradictory terms, but they are not. You cannot solve a problem in mathematics unless you understand and obey the rules; doing this, you cannot fail. So of all other problems. This is one of Nature's harmonies, perfect obedience bringing perfect success.

Admitted that sex is the fountain of all life, it follows logically that it is the fountain of all power, and it is equally true that if we so rise to the regenerative plane of sex as to understand and obey, we can command the power belonging to that plane.

But what is it that is to be overcome, and how?

Very well, if all who are impure in heart and life, all those possessed of the obscenity craze will look the other way and put cotton in their ears I will explain as best I can.

In propagation Nature demands a quick, strong culmination on the part of the man and a pleasant receptivity in woman to insure the best results. In the regenerative relation this is reversed. Long continued caressing as the pair lie in close, loving embrace, and with no voluntary motion, each absorbing from the other until the life-force of the creative element is all expended. The involuntary motion will carry off the natural waste, but no more.

The overcoming to which all things are promised, consists, in part, at least, in conquering the propagative desire, in repudiating the intense culmination for the sweet, quiet communion of the regenerative phase.

I wonder if I shall be violating the law which forbids giving information that tends to prevent propagation if I say that in such a relation there is no danger of conception.

In the laws enacted by men to secure the perpetua-

tion of the propagative phase of sex association we have an apt illustration of the flaming sword which turned every way to prevent access to the true of life.

A highly sexed woman who fully enjoys the sex relation is far less likely to conceive than is the negative, merely receptive woman. This seems to show that woman's sex enslavement is a necessary condition to prolific propagation.

Nothing will kill a woman's sex desire as soon as a sense of being owned. Love may keep her from realizing her position for a time, yet she is held in a negative, a child-bearing condition because of never being left to want, as I once heard a woman remark. The one who, in Genesis claims to be God, assumes the prerogative of commanding woman's subjection. He says to Eve:

"Thy desire shall be to thy husband and he shall rule over thee."

Here it is very easy to see the fallacy involved. Can love be commanded? Can sex desire act under authority? Nature tells a different story. It is very evident that the ruling spirit of the Jews was of the male gender, and very ignorant at that. The command to love is as much out of harmony with Nature as are the words:

"Prone to leave the God I love."

There seems to be in the Christian's book two dispensations or conditions of creative life distinctly out-

lined; one for the generative; one for the regenerative. The first is under the rule of authority; the second demands freedom.

In studying the two phases we find in the idea of God manifest in the flesh and crucified to redeem Humanity an allegory, not only of Nature's method of progress, but a personified recognition of sex as God. Wherever life is manifest there sex has been active. Wherever life is manifest in the flesh, there God is manifest in the flesh—God, the all-pervading spirit; sex, the all-creating power.

Has there ever been, can there ever be anything created, made manifest, taken on material form without interaction of the two factors known as sex? Are not these the two-in-one, everywhere as the connecting links by which continuous life is maintained? Sex contains all things, pervades all things, and without it there is not anything created.

It is through the interaction of the sex factors that evolution has climbed from monad to man, and if there is anything else by the aid of which we can climb higher I should like to learn what it is.

The teaching is that death came because of disobedience. What was that disobedience? Nature tells us that disobedience always brings its penalty. Taking the question out of the sphere of personal command, let us look at it scientifically, as it were. Does not propagation necessarily involve death? Can

we give a portion of our patrimony to another or throw it away for our own pleasure, yet continue to live on and on?

Again, can we in the mutual exchange that does not waste—can we so exchange our life-force for our own upbuilding and yet refine to the needed condition which will enable us to drop and retake a body at will? There are laws here that must be understood, questions that must be answered.

In contemplating this mighty subject I feel like exclaiming, Great is the mystery of godliness, of God-likeness.

In studying sex we find, as has been stated, that the story of a crucified and a resurrected God is but the personified symbol of a wondrous truth as connected with the evolution of the human race.

In the propagative phase of sex we find the death germ, yet Nature protests against the death result which follows, tries to renew the life-lease. This is a prophecy that the race will not always remain in the first phase. If there were no possibility of rising out of the propagative into the regenerative Nature could not so protest. There would be nothing to protest against, nothing to reach toward.

As well talk of loving with nothing to love, of hating with nothing to hate, of feeling with nothing to make us feel, as to talk of Nature's trying to accomplish the impossible, of Nature's trying to prevent the

inevitable. We do feel a reaching out after continued life in the body. It is a natural feeling, therefore it is possible, but how is it to be reached—this condition of continuity?

By the crucifixion of the propagative that we may rise to the regenerative plane of sex.

Again we quote: "He that overcometh shall inherit all things."

In the propagative phase of God manifest in the flesh we reap death, but when we overcome, when we crucify the generative by rising into the regenerative, then we have overcome the struggle of the propagative to perpetuate itself (and how great that struggle only those of strong passions can know), then, when the work is complete, when regeneration is an accomplished fact, then all power in heaven and in earth, in the material and the spiritual, will be ours.

How long it will take to gestate the regenerated body we cannot say, but not until every particle of matter of which such body is composed is mated with its complementing spirit. In such a body, spirit and matter must be equal. When this becomes true we shall really be born again. We shall stand on the plane, not of a crucified, but of a resurrected God. What a wonderful analogy!

Undeveloped Humanity could only personify the truths it sensed, could give no larger expression to

their wonderful significance, but it felt their sacredness and guarded the portals to its holy of holies.

But a personal representation of the Infinite Life cannot satisfy, hence the swelling, the expansion that is bursting the shell in which the narrow conception has confined the mind, the growth which makes of such conception only a symbol, while our larger ideas, glimpsing the glory of the real, create the capacity for a nobler, grander life.

The oratorio of a crucified and resurrected God is the central symbol around which the others cluster. Without this the others would have no meaning. The resurrection idea as held in the past, how preposterous! Science by showing its impossibility, has laughed the idea of the visible resurrection of our bodies out of countenance, and for a time the truth itself seemed lost; but, lo! it has taken the form of materialization.

The ascension robes of our spirit friends are being woven in the loom of time by the fingers of chemistry. Chemistry is shown to be the agent that enables a disembodied mortal to condense, through the union of the male and female aura, enough of matter to clothe itself temporarily. But what is the character of this aura? Like the purpose of the honest sitters at the time, spiritual, spiritualized sex aura.

But why these partial manifestations? Why not complete, permanent? Because present conditions do not permit of their becoming so.

Oh, says the skeptic, those so-called manifestations are simply fraudulent, as has been proven again and again.

Proven nothing! It was proven many times to the satisfaction of those who believed in the flat earth theory that a globe form of our planet was an impossibility, and that it turned upon its axis was looked upon as nonsense. "Why, if the world turned over it would turn all the water out of my millpond."

Where would it go? In infinite space there is no up nor down. These terms are only applied to globes and other material bodies. Water, to spill out of the millpond must go up into the atmosphere, and it can go in that direction only in the form of steam.

The objector was ignorant of the law which draws all things upon it toward the center of a revolving body. The skeptic is equaliy ignorant of the chemistry which acts upon matter by connecting it with the spiritual, and makes objections at which the future will laugh as we laugh now at the old man's millpond illustration.

The chemist must have his conditions, the photographer his; plants, trees, etc., must have theirs, and we must have ours in order to live, but the skeptic demands that the spirit chemist shall act without conditions or the medium is pronounced a fraud.

Many years ago I was in the habit of attending a circle where usually the same persons were present,

but on one particular night word had gone out that brought a full house. Presently it was remarked: "The manifestations are not as good as usual." In the meantime new parties came in every few minutes. The above remark was made again and again. Finally one who understood the why, replied:

"That is not strange; suppose you put a kettle of potatoes over the fire to cook and as fast as the water comes to a boil you throw in two or three cold potatoes, when will they become eatable? Not very soon, sure. That's what's the matter with this circle to-night; every time the elements become harmonized, one, two or more people come in and the work has all to be done over."

That was a good illustration. It is the lack of harmony, this breaking up of conditions that often produces results which make it look as if the medium was a fraud. I cannot elaborate here upon the law or laws involved, but will say this: If there is no malaria in the atmosphere there will be no malarial disease, and if there is no fraudulent aura in the mental or spiritual atmosphere of the members of a circle, the medium, or the opposing spirits acting through the medium, can hardly produce fraudulent manifestations.

As sex contains all, is creative on all planes, our attitude toward sex decides the character of the aura we eliminate.

If Spiritualists are annoyed by fraudulent manifestations they themselves are to blame. They do not stand by what they know to be true. No class of people understands the law of love's freedom better than they do, and many of them live it as far as they can. I do not say that they do this more than others, but there is this difference: They believe they have the right so to do, hence have no qualms of conscience; they seek only to avoid the condemnation of the public; whereas others who find Nature too strong for them condemn what they do and hope for forgiveness.

Spiritualists cannot escape the effect of the deceptive aura arising from that which they hide—no, they are not called upon to open up their personal matters to the public, but when they deny the principle involved instead of standing by it, they are in danger of being swamped in the aura of their own deception.

They have the power to lift this sex—this God question to a spiritual plane. I do not mean by ignoring the physical expression, but by a recognition of the spiritual therein, thus creating spiritualized sex aura. By refusing to recognize the uplifting power of sex when rightly honored, they leave this question that will not down to those who do not believe in the spiritual, to those who advocate freedom on the merely material plane; and thus the creator is crucified afresh, and must continue to be nailed to the cross of bondage —this unless the spirit of freedom so permeates the

churches that the grandeur of a pure sex life (which can be lived only in freedom) is perceived and accepted.

A pure sex life, what is it? Nature tells us that only mutually desired relations are pure, are a refining fire, while the claim of a husband upon an unwilling wife is a consuming fire—consumes the best, the noblest in both parties.

Who that realizes the nature of woman, can for a moment believe that she would accept where she did not desire, were she wholly free. With such freedom all sex relations would be pure, would be satisfying, hence the abnormal hunger which produces such excesses would no longer exist.

If the truth is to make us free, then this truth should make woman free, and it is beginning to do so. This Bible truth of her ultimate freedom is so expanding her soul life that soon or later every bond that holds her will burst.

What a transformation! No more unwilling sex relations, no more sex disease; the atmosphere so filled with pure sex aura as to secure exuberant health! "How long, O Lord, how long," prayed the kneeling slave. "As long as my whiplash," mocked the listening master.

But the whip was abolished when the chattel was freed. We may pray for, work for better conditions, for the removal of existing evils, but the whiplash of

the present order, of the present system, will continue to descend upon our backs, will continue to whip us into line until the system itself is abolished.

"Behold I make all things new." How can all things be made new without abolishing the old. But how do I know that the statement is true?

Because it is in harmony with Nature's law of progress. Evolution continues its work until further growth under existing conditions becomes impossible, then comes revolution that the life within may find larger expression.

If, as has been stated, sex is the root of all religions, then it must be the God expression of the Universe, for religious devotees all claim to worship God. True, it is under different names, as Allah, Brahm, Jehovah, but all meaning the same. I dwell upon these points in connection with the spiritual because the law involved is so little understood.

Once when I was relating to a friend some of the proofs I have had of continued life through my own mediumship, he asked: "Why cannot I have such experiences?"

Without stopping to think, I replied: "Because you have not the capacity." When I realized what I had said I feared that he would be offended. But he remained as placid as a summer morning, and asked again: "Why have I not the capacity?" "For the

same reason that I have no capacity for music," I replied, and that made it all right.

The organs of the brain are like the keys of a musical instrument. If any one key is missing or imperfect, the music is necessarily so. This statement needs no explanation; its truth is apparent, and it is as true of all the organs of the brain as of the keys of a piano. Every key in the instrument will respond to a particular vibration, or rather, a particular vibration responds to the movement of each key. So of each organ of the brain; we do not hear through the organ that connects it with the eye, neither do we see by the way of the ear. That under some conditions we may see, and just as clearly, with the eyes closed, I know to be true, for I have had that experience.

I was setting type when the mail was brought in. I found a paper with it that advocated some Oriental ideas. While looking it over a foreign influence took possession of me. I was entirely conscious but seemed controlled by something outside myself. I got down from my stool and went into my kitchen where there were three persons whose word I would not have thought of disputing under any ordinary circumstances, talked to each one of them, and then said to the oldest of the three:

"Oh, I wish you would help me throw this influence off, it is so heavy," sitting down at the same time. He came behind me and commenced making passes

over my head when I arose and said, "I will go out of doors," and did so.

Each of my friends declared that my eyes were shut when I came into the room and did not open until I said I will go out of doors. I was not aware of their having been closed and asserted that they had not; but knowing them to be truthful people and that they could have no object in trying to deceive me I was obliged to yield the point.

And here is another Bible truth opening up to the understanding. Paul says there is a natural body and there is a spiritual body. The general idea has been that we take on the spiritual body at what is called death, but experience is proving that we possess both now. It seems that I AM is clothed, first with a spiritual body and then with a material one as with an outer garment.

How can such an experience as I have related be accounted for unless the ego, the SELF can at times so act through the spiritual body as to reach the external without the aid of the physical senses?

If this is true of one sense it must be of them all, hence the man who said, I know there can be no spirit separate from the body as I know there can be no headache separate from the head, was very much mistaken. Poor man, the brain organ that connects us with the spiritual was certainly lacking in his head.

Yes, if the ego can act through one sense inde-

pendently of the physical body it can through them all, thus showing that spirit does not proceed from the body, but is an intelligent entity using the body for its own purposes. It is this intelligent entity acting upon matter which produces what is called materialization, spiritual sex aura being the condensing element. But sex, as before said, is either a refining or a consuming fire.

It either drags us down or elevates us; this upon the principle that as a man thinketh, so is he. The sex fluid is, so to speak, the essential oil of the body and when thrown off must be replaced. The character of that which takes its place is decided by our estimate of the sex act, just as truly as anything else brings forth after its kind. If we look upon it as merely of the senses and low at that, but indulge simply for the pleasure, we thus draw to ourselves a low element, and are dragged downward from year to year. What wonder that we have filthy, disgusting old men among us, or that women sometimes grow acrid, haggish?

Materialization, which when complete will be the realization of what the old idea was but a symbol, depends upon the union of the two factors of sex spiritualized by our recognition of the spiritual therein, thus creating spiritualized sex aura. We do not abuse, debase that which we reverence. As our ideas are uplifted by a sense of the sacredness and power of sex, as the spiritual acts through the physical in the crea-

tive act, so do we "grow in grace," so do we rise into higher phases of development.

That sex contains all, and that it is creative on whatever plane its factors unite, is evident in the nature of things; thus it logically follows that were there no conflict in the creatory there would be no war spirit generated; and we find in the Bible a recognition of the fact that the present arbitrary control of woman in the marriage relation creates the spirit of conflict. The Apostle James asks:

"Whence come wars and fightings among you? Come they not even of your lusts that war in your members?

"Ye lust and have not; ye kill and desire to have but cannot obtain; ye fight and war, yet ye have not because ye ask not.

"Ye ask and receive not because ye ask amiss that ye may consume it on your lusts.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?"

To what can these words of the apostle be applied if not to sex? Adulterers and adulteresses are terms that are used to designate those who violate the law, and that there is the spirit of war between men and women when men persist in their claim on woman's person irrespective of her wishes is certainly true. Is not the war spirit created then and there? Do not such unwilling relations fill the atmosphere with the spirit of

conflict? No spiritualized aura is generated in such relations.

"Ye receive not because ye ask not." The man who claims a woman's person does not ask; he demands.

"Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts."

This applies to those we seek outside of legal sanction. They do not find the satisfaction they seek because their motive is pleasure. The spiritual life for which the soul hungers does not enter into such relations.

Thou shalt not commit adultery is one of the ten commandments. This interpreted from the legal standpoint is readily understood, but is there not a deeper meaning? What is adultery? Is it not to adulterate? Is it not mixing that which does not belong together? Does a man and woman belong together when the woman revolts in feeling, but submits because she must?

The woman who refuses her legal mate but yields to one she loves is called an adulteress. She was an adulteress as long as she yielded where she did not love, but mutual relations are never adulterous. When a woman submits against her own feelings she violates the law of life—the law of God. The apostle commends the one who looketh into the perfect law of liberty and continueth therein, but the law of liberty is

not available, nor can it be as long as woman has not the right to her own person.

The human family is groaning and travailing in pain to be delivered from the limitations of the ignorance which sets itself above all that is called God. Love may not express itself without permission from church and state. Love, they say, is God, but when we justify mutual sex love without legal sanction the reply is, not that kind of love, that is lust.

Will you tell us what other kind of love there is than sex love and that which springs from it, parental, filial and fraternal? You never call these loves lust and why should that from which they spring be looked upon as lust? Mutual love and desire is never lust. The desire that enforces its claim is always lust.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God," says the apostle. They who conform to the legal standard irrespective of love have the friendship of the world, but how bitterly they oppose the pure love relations that law has not sanctioned; the enmity is there.

"If the truth shall make you free, then shall ye be free indeed."

No matter how much of truth we have, if we are not permitted to live it we are not free. The perfect law of liberty and man-made statutes are in conflict and those who set such statutes above Nature's law of love are opposing the creative power; but the stone

which the builders have rejected, spit upon, rated as animal, this rock upon which all things rest, must yet become the head of the corner.

The Bible contains enough to show that sex is the truth around which its teachings cluster. In the third chapter of Genesis God is represented as saying to the serpent:

"And I will put enmity between thee and [the] woman, and between thy seed and her seed; it shall bruise thy head and thou shall bruise his heel." This text has been made to conform to the idea that Jesus was the seed intended, and is often quoted as follows:

"The seed of the woman shall bruise the serpent's head," and the creeds of Christianity are based upon such rendering. The text implies no such narrowing down from the universal to the personal. Eve stood as the representative of the sex, and what applied to her applies to the sex as a whole, therefore, the second "the" makes a false rendering of the idea contained in the original, whereas, "the seed of woman" would not.

The text as it stands in the Bible implies woman's final trimuph, as a sex, over all her disabilities including her subjection to man. It is a veiled declaration of her final freedom. Let us aid in bursting the shell which holds this truth confined. But here is another text to the point:

"And Sarah saw the son of Hagar which she had borne unto Abraham, mocking.

"Therefore, she said unto Abraham: 'Cast out this bond woman and her son, for the son of this bond woman shall not be heir with my son, even with Isaac."

Do not the children of the bond woman even to this day mock at the idea of freedom in love? Do they not set themselves above those who are born of love without the legal bond. Sarah, as the story goes, was not in the list of women bought and sold, and she was bound by no legal tie, thus being doubly free. Though her demand seems selfish, yet this allegory shows what woman must demand, to-wit, entire freedom; this that her sons and daughters may be able to enter into their inheritance.

What is that inheritance? An understanding and appreciation of all that is. It is that we may enter into and enjoy the very soul of things. This is what evolution is working towards, but it can never be reached as long as woman is subject to another or to others in her sex life. Sarah is made to say: "Shall not be heir," etc. Nature knows nothing of commands, demands or punishment; she only knows of causes and consequences.

Society today is the child of the bound woman with man the ruling power. Bible truth, disrobed of creeds and special interpretations, demands woman's full fredom, demands her right not only that she may look into the perfect law of liberty, but that she may live it.

This is true, not because it is in the Bible, but be-

cause, being true it has found shadowed expression there; shadowed because of the ignorance of the writers, but Nature will make herself felt even when not understood. If creative power is to be glorified in the redemption of the race, if it is to be purged from all uncleanliness, woman, the builder of the race—woman, the tree of life, whose leaves are for the healing of the nations—must not be subject to unwilling sex relations nor kept from those she desires. If woman is the tree of life, what is man? The river of life without which the tree of life would perish.

One more bit of evidence as connected with the Bible. At the entrance of Solomon's temple, one on either side, were two stone pillars. We are not told their meaning in the book, but masonry says they were huge representations of the phallas, the male organ of generation. Can we ask better evidence that the central truths of the Bible relate to sex?

And now a restatement of the truths upon which hang the destiny of the race. First:

That the sex fountain is the source of all life, consequently of all power.

That the sex contains all.

That sex is creative on whatever plane its factors unite, physical, mental or spiritual.

That the finer forces are the strongest.

That the aura or finer force eliminated in the sex

relation is of the same nature as is the condition or purpose of the parties thus uniting.

That love relations generate love aura.

That unwilling relations generate the war spirit.

"Whence come wars and fightings amongst you, come they not even of your lusts." Lust, a persistence in gratifying a desire to which there is no response unless it is that of repulsion; why should not lust produce the element of war?

We again assert: If there be no malaria in the atmosphere there will be no malarial disease. If there is no poisonous sex aura in the atmosphere, aura coming from unwilling relations, there will be no sex disease. Were woman free, the money power would die for want of sustenance, for no woman would sell herself for money. Love, only love, and love worketh no ill to its neighbor. Fraud, deception, robbery, murder could find no place in an atmosphere where only love aura was generated. They would have nothing to feed upon.

But our God is a refining fire. Sex is a refiner; love, an uplifting power. When our children are taught as soon as they can be made to understand that sex is sacred, that the organs which are the channels of creative power are divine, that as it is through their action we came into life, they are our crowning glory; then reverence for sex and for each other will not permit us to profane either. Every thought in connection

with the sex act will be pure, and, as we refine a yet finer element will take the place of all natural waste.

Under such conditions the building and the wasting will become equalized; the life within will continue to expand, and the glorious years as they roll on will make us complete masters of the situation.

But uninterrupted happiness is not possible, says the critic. Joy and sorrows must alternate even as day and night must follow each other.

And may there not come a millennial of rest, of peace, of happiness to compensate for the years, the ages of sorrow that has hitherto been the lot of the race? Is there no truth in the idea of Nirvana, an idea held for ages by millions of earth's inhabitants. We must concede that there is or yield our previous position as untenable.

But we do not need to give our thought to that which is beyond our ken. Our work is to discover the meaning of the truths that are within our reach, to sift out the narrow interpretations that ignorance has bound them in, that they may stand forth in their own inherent power to bless.

Love is the fulfilling of the law. And what a glorious fulfilling it will be when, in freedom, love generates that which will make the crimes now extant impossible! Free love, now a term of contempt, but, when rightly understood, more glorious in its results than words can express. The intelligent advocate of

the freedom of love is not seeking the degradation but the purification of sex.

It has been despised, crucified, trodden under foot, if not measured by statute enactments, even till the entire land is filled with violence. We would resurrect it and place it on high, where it belongs, that love instead of force may rule; and now, what more can I say?

The freedom of love and reverence for sex—on these two hang such mighty issues, that when I try to express what I see and feel words are so inadequate they seem almost meaningless, so I leave the subject with the reader, hoping, believing, that when from that other life I look upon future generations I shall find that my work has not been in vain.

LOIS WAISBROOKER.

That Hundred-Dollar Article

The following article was mailed from Home, Washington, in December, 1901, where I was publishing a little monthly. The following February I was arrested on the charge of sending obscene literature through the U. S. mail; was put under bonds and tried the following July. Twelve men, young enough to be my sons and grandsons, decided against me, and I was fined one hundred dollars. The future will understand that those men decided from the standpoint of obscene minds. L. W.

THE AWFUL FATE OF FALLEN WOMEN.

The Mental Advocate comes to me again this month and with an article under the above heading.

Oh, soul of mine! is there no way to make Dr. Paul Edwards, Mental Scientist, and all others who recognize the power of mind—is there no way to make them know there are no fallen women in the sense that the world uses that term! There is no sin, no crime for either man or woman in a mutual, loving sex relation because not legally sanctioned,

and those who claim that it is, blaspheme the name of love while claiming that it is God.

"Oh, not that kind of love! that is lust."

And pray, what other kind of love is there except sex love and its branches, paternal love, fraternal love and filial love? You never call any of these loves impure, and yet they are all rooted in sex. Every one of them proves the sex act. Can the branches be pure and the root impure? What is lust? Nothing more or less than desire. If we are hungry for food, then we desire, lust after food. Dr. Chevannes, the philosopher of Lexington, Ky., says the sexes seek each other for life, and he is right. There is no life only through the mingling of those two factors of being, the male and female forces. In them we live and move and have our existence.

Another physician, one who, perhaps, has done more to stimulate thought along this line than all the other physicians in the country, Dr. E. B. Foote of New York City, says:

"People of both sexes generally recognize the fact of sexual attraction; few have given the least attention to the subtle element which constitutes it. This element, if investigated, is found not only to be a nutrient, but a stimulant more potent than alcohol, and naturally possessing none of the injurious properties of the latter. It gives vigor, and,

in reality, it imparts erectile power to all the tissues of the body, and aids in producing and preserving plumpness of form. It stimulates ambition, imparts elasticity to the muscles and brilliancy to the eye of those who are favored with its influence. Both sexes have an appetite for it, and frequently without knowing it. They long for something, they know not what, and seek to appease an indefinable desire by resorting to narcotics, stimulants and nervines. Herein drunkenness has an incentive, which has, perhaps, never before been thought of; but it is a fact that, with the imperfect social arrangements which characterize our so-called civilization, and which attempt to regulate the social intercourse of the sexes, men and women go up and down the earth famishing for something they cannot, or will not, tell you what—and finally, in their blind search for what their systems crave, take to liquor, tobacco or opium."

Well, what of it! What if the sexes do thus need each other! What does that matter beside the Law! Will the standard morality, the standard religion abate a single claim to save a man from drunkenness or a woman from prostitution? Not a whit. Let God be saved though all men and all women are damned. Harsh, is it? Not half so harsh as it is on that poor girl to be made to feel that she has fallen because she has taken a draught of the

fountain of life without the sanction of man's law, oh, I've just found out something—

—Have Discovered Why—

a man is accepted and a woman condemned for the same act. Why is it? What is the reason? I hear from scores of those who have wondered at, and protested against this seeming, would be real, injustice, were it a question of morality, but, as woman is property under the law it is simply a question of business. Property that cannot stand the test demanded is cast aside, and why should woman be an exception? She will not, she cannot be, till she is taken out of the property list, till she really owns herself, and then she will need no exception in her favor. Till then there will be the every-day tragedy, as shadowed below.

He sat in honor's seat,
And rapturous ladies gazed into his eyes.
She stood without, beneath the wintry skies,
In snow and sleet.

He spoke of faith's decay;
The ladies sighed because he spoke so true.
She hid her face in hands frost-numbed and blue,
And dare not pray.

"Dare not pray!" Oh, the cruelty of it! You say she has fallen. No, you, the so-called pure ones, have knocked her down with your condemnation. You have enveloped her in a cloud that shuts out

hope from this life and the next. Cruel! Cruel! No, you do not mean to be cruel; you think it best. And so thought the founders of the inquisition. If there had been, as they believed, a dreadful hell of eternal torture for those who imbibed heresy, then how much better to torture a few to prevent the spread of heresy, and perhaps save the souls of the tortured ones—how much better than that heresy should spread among the people.

Were the doctrine of such a hell true what they did was kindness, but they were wrongly taught; ignorance was the root of that cruelty. Ignorance is at the root of the cruelty to woman. But, as the forces of evolution prevailed against the fires of hell, so will they prevail against this other evil.

Woman is beginning to grow from the soul forces of the life within and the end is sure. All that stands in the way of her full freedom must yield.

Yes, those old inquisitors were wrongly taught, but not more wrongly taught than we have been in regard to this question of sex, that its use is impure unless legally sanctioned, that a woman who tastes the sweets of love without permission is a fallen woman. Such teaching is blasphemy against the Infinite Life Fountain—the idea that human enactments can purify its streams!

"Men are beasts." Not at all, Mr. Ledger Editor, never once thought of it. Men have been wrongly

taught, but they, too, are growing. Thousands are now so far above the standard of the law that they are our earnest supporters in our demand for freedom. But those men who have not grown beyond the standard—property in woman—are justified in treating her as they do, and will be as long as she consents to be owned.

Yes, there are many men who are above both law and custom, but irresponsible power tends to brutalize the holder, and, as men have so long held such power over woman's person in the marriage bed, I am led to wonder that they are generally as good as they are.